

GEN

ALLEN COUNTY PUBLIC LIBRARY



3 1833 02481 0233

Gc 977.202 F77kra
Krauss, Paul Hartzell.
"Ecclesia plantanda"

Trinity English Lutheran Church



Fort Wayne, Indiana

1846-1971

INDIANA COLLECTION

Paul H. Krause
Richard H. Haggis

“Ecclesia Plantanda”



Rev. Paul Hartzell Krauss, D.D.

“Ecclesia Plantanda”

The Story of One Hundred Twenty-five Years

Planting--Expanding--Promoting

the Church

by

Trinity English Evangelical Lutheran Congregation

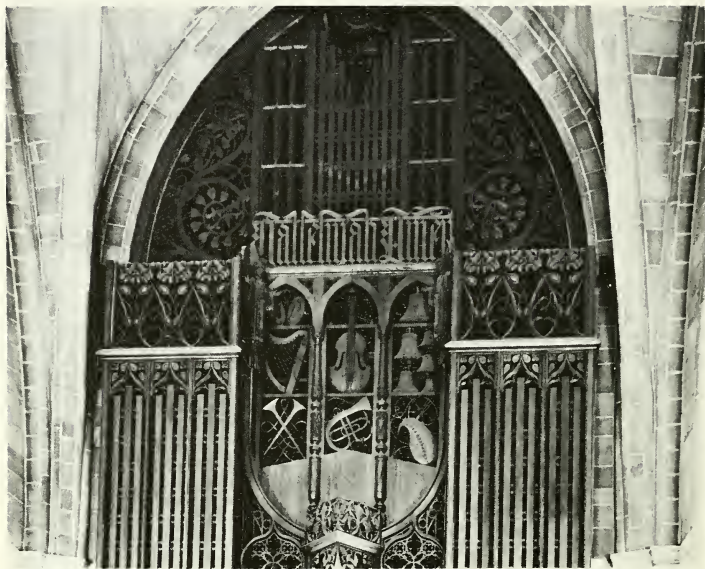
of Fort Wayne, Indiana

1846 - 1971

Rev. Paul Hartzell Krauss, D.D.

Fort Wayne Public Library
Fort Wayne, Indiana
1971

Allen County Public Library
900 Webster Street
PO Box 2270
Fort Wayne, IN 46801-2270



Organ Screen

CONTENTS

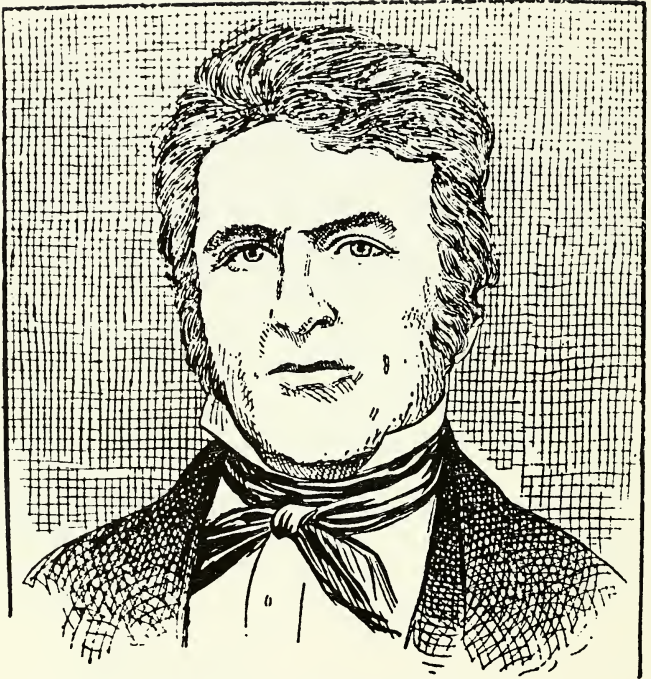
Foreword	
Preface	
Chapter	Page
I. First Evangelical Lutheran Church of Fort Wayne (named St. Paul's Church), 1837-1845	1
II. Trinity English Evangelical Lutheran Church, 1846-1868	5
III. The Pastorate of the Rev. Samuel Wagenhals, 1868-1920	13
IV. The Pastorate of the Rev. Paul H. Krauss, 1920-1970	16
V. The Pastorate of the Rev. Richard G. Frazier, 1967-	52

FOREWORD

This brochure was requested by the 125th Anniversary Celebration Committee of Trinity Church to record the unusual religious and cultural influence of an historic church over a period of one hundred twenty-five years in the life of Fort Wayne. The Allen County-Fort Wayne Historical Society, through its Publications Committee, the Librarian of the Public Library, Fred J. Reynolds, and the Librarian Emeritus, Rex M. Potterf, have arranged for the publication of this booklet as a part of its historical community service. Our warm appreciation is extended to them and also to Mr. and Mrs. J. Howard Wilkens, long-time members of Trinity Church, for collaborating in the collecting and organizing of the material for this booklet.

That this church has been my parish for fifty years may justify my selection for the telling of the story.

Paul H. Krauss
Pastor Emeritus
1971



HENRY RUDISILL.

PREFACE

The history of Trinity English Lutheran Church of Fort Wayne is particularly significant for four reasons:

1. It is the oldest exclusively English-speaking Lutheran Church in northeastern Indiana.
2. Through its founder, Henry Rudisill, its roots go back not only to the beginnings of Fort Wayne but of America, through its "grandfather" church, Trinity Church, Lancaster, Pennsylvania.
3. It has had an extraordinary experience in having had only two pastors covering a century, from 1868-1967.
4. It has exercised, through an ecumenical, civic spirit and an able leadership, a considerable influence upon the history of Fort Wayne and the Church at large.



Rev. Henry M. Muhlenberg

I.
THE FIRST EVANGELICAL LUTHERAN
CHURCH OF FORT WAYNE (NAMED
ST. PAUL'S CHURCH), 1837-1845

"The Church must be planted!" That is the ideal which has stirred Christian hearts over the centuries, not only the hearts of missionaries, priests and pastors, but of laymen, traders, trappers, explorers ("an endless line of splendor"--Vachel Lindsay calls it) to plant the Cross and build the Church of Christ to the ends of the earth.

Henry Rudisill was one of those laymen. He was born August 8, 1801, in Lancaster, Pennsylvania, and was baptized August 30, 1801, in Trinity Lutheran Church of Lancaster. (We have in the archives of Trinity English Lutheran Church, Fort Wayne, a photostatic copy of this baptism, recorded in the cramped handwriting of the old Parish Registry of that Pennsylvania church, organized in 1729!)

The roots of Trinity Church are in the oldest Lutheran synod in America, which was founded in 1748 at St. Michael's Church, Philadelphia, under the leadership of Henry Melchior Muhlenberg, thirty years before the Declaration of Independence was adopted! Muhlenberg was the pioneer of the Lutheran Church in America. His sons were Lutheran pastors and prominent in the early history of the United States of America. Peter was a Revolutionary War general and General Washington's chief of staff; Frederick served in the Continental Congress as president of the Pennsylvania convention to adopt the United States Constitution, and as a member and speaker of the first U.S. House of Representatives. Because it was the largest

Auditorium in the city, the funeral services and oration over General Washington, delivered by General Henry (Light-Horse Harry) Lee, were held in the old Zion Lutheran Church, Philadelphia, one of our oldest Lutheran churches in America. One of the least known and most interesting incidents of the Revolutionary period was a declaration of independence, called the Mecklenberg Declaration, drawn up by North Carolina Lutherans in 1774. The roots of the Lutheran Church in America, and of Trinity Church, Fort Wayne, reach into this historic background.

Following the popular slogan of that time: "Go west, young man, go west," Henry Rudisill migrated to the town of Lancaster, Ohio, and there married Elizabeth Tschantz. (The pulpit in the present church is a memorial to Henry and Elizabeth Rudisill, given by their daughter, Eliza Rudisill.) Lancaster, Ohio, was also the family home of the Wagenhals Family, a son of which, Dr. Samuel Wagenhals, served Trinity congregation in a great ministry of fifty-two years.

At Lancaster, Ohio, Henry Rudisill was commissioned by Messrs. Barr and McCorkle, the original United States land agents for the sale of lots in Fort Wayne, to represent them in that new frontier community at the confluence of the St. Mary's and St. Joseph rivers. He came to Fort Wayne in late December, 1829, to begin this work with his wife and three children in a wagon train up the Wayne Trace from Lancaster, Ohio. Tradition has it that they were mired in the mud on Christmas Eve, 1829, six miles southeast of their destination and were forced to spend a weary night with the accompaniment of howling wolves in the bitter cold of an Indiana winter, albeit in a comfortable closed carriage! Morning brought two representative citizens, Allen Hamilton and Samuel Hanna, to escort them to their new home in the little village of Fort Wayne.

Here he purchased land, on what is now Spy Run Avenue, on the west side of the St. Joseph River, just below the bend at the State Street Bridge. Here he helped to lay the foundations of the growing community, developing a gristmill, a steam sawmill, a tannery, a woolen mill; he served as postmaster for a season and promoted the Wabash and Erie Canal. Most importantly Henry Rudisill helped to plant the Church--the first Lutheran congregation in northern Indiana in 1837, St. Paul's Lutheran Church, and on April 19, 1846, one hundred twenty-five years ago, the first exclusively English-speaking Lutheran Church--the Trinity English Evangelical Lutheran Church.

Much of this information was imparted directly to the writer by Eliza Rudisill, daughter of Henry. For almost a century, until her death at the age of 92 on December 21, 1929, she was one of the able women leaders of the church and community, possessed of exceptional force of character, warmth of heart, and good judgment. It was said of her, facetiously, that she had two great loves, the "English" Lutheran Church and the Democratic Party! Those were the days when Allen County was called the "Green Spot" of that party in Indiana!

Henry Rudisill's manorial home on Spy Run Avenue was a sort of halfway house where Lutheran pastors were made welcome in their circuit-riding days through the Middle West. He reserved a "Prophet's Chamber" (cf. 2nd Kings 4:8-10) for the accommodation of traveling missionaries and for distinguished guests. One of them was the famous "Johnny Appleseed"--John Chapman by name. He was a picturesque figure who went up and down Indiana and Ohio with bags of apple seeds, planting orchards and, incidentally, testifying to the strange religious beliefs which he had obtained from the Swedish mystic, Emanuel Swedenborg. Miss Eliza Rudisill remembered

Johnny Appleseed vividly; he took her on his lap and told her "tall tales" about the Indians of the frontier.

Stephen B. Fleming undertook to establish and mark the site of the grave of Johnny Appleseed. After conferences with Miss Eliza Rudisill and several others, an official commission composed of Dr. Victor H. Hilgemann, Robert Harris, and William Fruechte-nicht officially approved the site just north of the St. Joseph River near Parnell Avenue in the old Archer Cemetery. A marker with an ornamental iron fence to surround the grave was provided as a gift by Mr. Fleming. This grave site was dedicated by the Commission at a special ceremony in 1935, and Dr. Krauss was invited to lead the dedication ceremony.

Henry Rudisill was deeply religious. For his family and fellow Lutherans he wanted to "Plant the Church!" He not only founded Trinity Church but actually was the founder of organized Lutheranism in northeastern Indiana. He led in the formation of the first Evangelical Lutheran Church of Fort Wayne, which was named St. Paul's Lutheran Church. This church, organized in the Court House October 14, 1837, called a pastor, Rev. Jesse Hoover from Woodstock, Virginia, and drew up a Constitution written in English. Pastor Hoover also served as the first teacher in the First Presbyterian Day School. Two years later Pastor Hoover died, and Pastor Friedrich Wyneken, recently arrived from Germany, followed him and lived as houseguest at the Rudisill home for a number of months. Since Pastor Wyneken spoke only German and the German group increased greatly, this church became German, and the Mother Church of the Missouri Synod in Fort Wayne. Henry Rudisill, however, realized that the language of his children would be English, and he wanted the faith of his fathers preached in the language of the land.

II.

TRINITY ENGLISH EVANGELICAL LUTHERAN CHURCH, 1846-1868

Therefore, he took the lead in organizing an exclusively English-speaking church under the name of the English Lutheran Church of the Holy Trinity, a name later changed to Trinity English Evangelical Lutheran Church. The Augsburg Confession and Luther's SMALL CATECHISM were adopted as its doctrinal basis. Preliminary steps were taken on March 22, 1846, when a formula of discipline was read, several amendments added, and then signed by a number of the brethren in the following four weeks. On April 19, 1846, the signers met and elected Henry Rudisill deacon for two years, Charles Ruch for one year, Samuel Cutshall elder for two years, and Emanuel Rudisill elder for one year. The Church Council met in the German Lutheran Church May 9, elected Henry Rudisill president, and appointed a committee of two to ascertain on what terms the little old Presbyterian Church on Berry Street between Lafayette and Barr streets, could be purchased. It was purchased and until 1864 was the first home of the congregation. The purchase price was \$750, \$400 of which was in money and the balance "in kind," so many cords of walnut timber, so much farm products, and goods for trade.

The original charter members of the congregation numbered seventeen: Henry Rudisill, Emanuel Rudisill, Samuel Cutshall, John G. Maier, Jacob Kline, Charles Ruch, Joseph G. Edwards, Susannah Rudisill, Sarah Ruch, Ann Edwards, Elizabeth Rudisill, Henry J. Rudisill, Elizabeth J. Maier, Peter Brewer, Judith Brewer, Adam Rudisill, and Sarah Rudisill.

In the early days when the Lutheran Church was "finding itself" in this country and when bitter synodical controversies split the church into many



First Home of Trinity Lutheran Church

discordant sections, Trinity Church occupied a position for which she has been conspicuous ever since--conservative and loyal to true Lutheranism without being reactionary, liberal and tolerant without compromise or concession of faith, living in kindly peace and friendship with her Christian neighbors.

The Second Church Home

Pastor William Albaugh served the new congregation from 1846 to 1850, the Rev. A. S. Bartholomew from 1850 to 1856, and the Rev. W. S. Ruthrauff from 1858 to 1867. Pastor Ruthrauff was an able pastor from Virginia, and membership increased. As the Church grew a committee was appointed to seek out a suitable building site for a more adequate church structure; finally land at the southeast corner of Wayne and Clinton streets (185 feet on Wayne and 150 feet on Clinton) was purchased. A comfortable and attractive new church was erected. The cornerstone was laid July 29, 1863, and the new building, described by the local press as one of the most attractive in the Middle West, was dedicated March 27, 1864.

Present at the cornerstone laying of this second church home at Wayne and Clinton streets were two members, Miss Eliza Rudisill and Ernest C. Rurode, who were also present sixty-one years later at the cornerstone laying of the present great church at West Wayne and Ewing streets, June 29, 1924.

On the cornerstone of this second church at Wayne and Clinton streets was inscribed "English Lutheran Church of the Holy Trinity, 1863." That cornerstone was brought over and laid with the cornerstone of the new church at Wayne and Ewing streets in 1924. The sweet-toned tower bell, installed in the second church, was first brought over from the little chapel on East Berry Street and is now in use in the



The Second Church Home

spire of the present church. Originally installed in the First Presbyterian Chapel in 1837, it is the oldest church bell in continuous use in Fort Wayne; for 134 years it has tolled for funerals, pealed for weddings, and called the faithful to come and worship. A stone baptismal font, adorned with white marble plaques of the Four Evangelists, was also installed in the chancel. Brought over to the present church in 1924, it has been used continuously for baptizing little ones into the fold of Christ the Good Shepherd for one hundred and six years.



Second Church Home and Parsonage

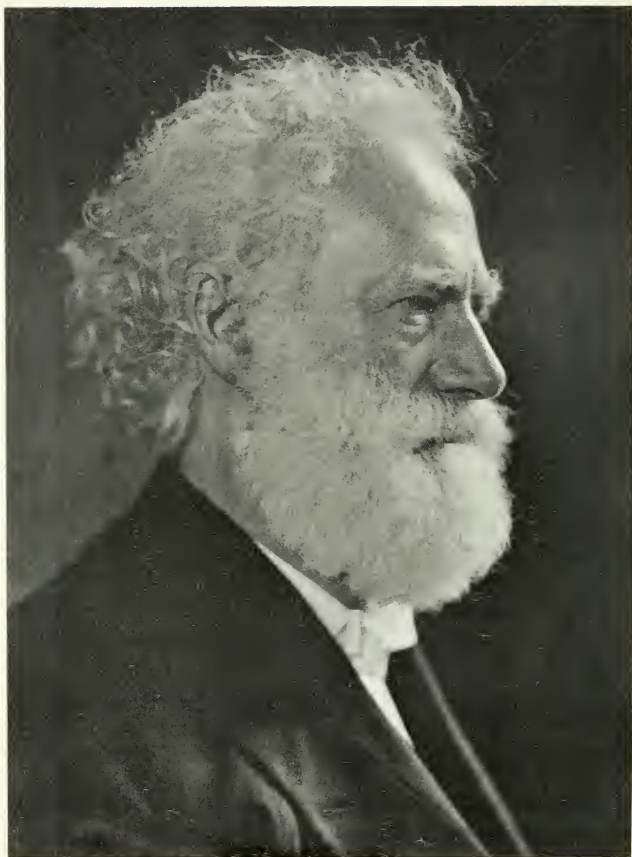
The new church building at Wayne and Clinton streets cost \$17,200, and a commodious parsonage was built to the east of the church! The entire lot fronting on Wayne Street was surrounded with an iron fence, making it an attractive center of parochial beauty in downtown Fort Wayne, only half a block from the old Central High School.

During this period there were two sharply defined groups in American Lutheranism. There were the people of the General Synod, who were drifting away from Lutheran confessionalism and customs on the waves of pietism, emotionalism, and wild revivalism that then swept the country; and there were those that stressed a severe and rigid Lutheran "orthodoxy." There was a third group, which occupied and always has occupied a middle ground, represented by the old "Mother Synod," and Ministerium of Pennsylvania, and by the Pittsburgh Synod to which Trinity Church belonged. These synods were a part of the General Synod, but, because of pietistic developments in the General Synod, in 1866 in Trinity Church, Fort Wayne, at a meeting of the General Synod the break came that resulted in the formation in Trinity Church the following year, of the General Council, the mediating Lutheran Synod of the nineteenth century. Its position was soundly Evangelical Lutheran, its practical spirit progressive, its attitude toward other branches of American Protestant Christianity sympathetic and charitable. In 1918 old breaches were healed by the formation of the United Lutheran Church in America by the reunion of the General Synod, the General Council, and the Synod of the South. In 1963, the United Lutheran Church, together with the Augustana (Swedish), Suomi (Finnish), and AELC (Danish) churches combined to form the present Lutheran Church in America. Trinity Church of Fort Wayne has thus intimately shared in the historic life of American Lutheranism.

In 1885 the Constitution of the congregation was amended to permit women members to vote--perhaps an early "Women's Liberation Movement" influence! In the same year a new pipe organ was installed, additions made to church and parsonage, and a steam heating plant repaired for \$12,000. Money

was worth more then! The practice of renting pews, which was standard church practice in earlier days, was abolished in 1885. We have in our archives a pew rent notice to Mr. C. Wilkens--grandfather of Howard, Ralph, Helen, Louis, Dorothy, and Alice--dated April 15, 1872, signed by W. H. Brady and J. J. Kamm. In 1866 Pastor Ruthrauff returned to Virginia. Pastor Kunkelman was called in 1867, remained nine months, then returned to the East.





Rev. Samuel Wagenhals

III.
THE PASTORATE OF THE
REV. SAMUEL WAGENHALS, 1868-1920

On June 14, 1868, a new day began when a young pastor, the Rev. Samuel Wagenhals, was installed as pastor of Trinity Church. He served fifty-two years--an unparalleled record of great service to the church and the community! His pastorate combined with that of Dr. Krauss totaled almost one hundred years.

Samuel Wagenhals was born at Lancaster, Ohio, the son of a Lutheran pastor. As a graduate of Capitol University, Columbus, Ohio, at the age of nineteen, he enlisted in the Civil War. In 1865 he entered the Theological Seminary of the Evangelical Church at Philadelphia, Pennsylvania. Visiting Fort Wayne, he preached at Trinity April 9, 1868. A call followed, which he accepted after ordination; on June 10, he became pastor of the English Lutheran Church of the Holy Trinity. The congregation numbered ninety-two communicant members at that time.

He married Ellen Hamilton, daughter of one of the most prominent pioneer families in Fort Wayne, and a woman of great native ability. His marriage contributed to the inspiring and strengthening of the young man and broadened his influence in the community and in his parish. They were blessed with four daughters and a son. Dr. Wagenhals believed in exercise with the family, and it was a delight to the whole community in those days of the bicycle to see the Wagenhals family on bicycles together led by the white-haired pastor and followed by his five children.

Dr. Wagenhals was not only a brilliant preacher but a devoted pastor as well. The two essentials of an effective minister are the proclamation of the Gospel and the comfort of the people by pastoral con-

cern; "to afflict the comfortable and to comfort the afflicted," an old saying has it! In both areas Dr. Wagenhals served well, not only by challenging men's souls to moral idealism and Christian action but also occasionally ministering even to the physical and medical needs of his people! He had in his study a little laboratory where he kept bottles of various kinds of remedies; some of these he concocted himself and on his calling-rounds gave to parishioners suffering from light ailments.

He was a real intellectual to whom all philosophies, arts, and sciences were handmaidens in his preaching of the Eternal Truth. As an editorial in the LUTHERAN stated: "It is an even thing when you meet him whether he will discuss Kant and Lotze with you or ask you to join the Seminary Aid Society."

He took an active part in the discussions of the Fortnightly Club in its early days. He was appointed to the first Library Committee by the Board of School Trustees. This Committee was the forerunner of the Library Board, and its duty was to recommend books for purchase. He was concerned about good municipal government. He believed in municipal ownership of public utilities and encouraged the movement that resulted in the establishment of the City Light and Power Plant. Although others sought his help in varied political promotions such as the proposed City Manager Plan for municipal government, he believed that his primary responsibility was to his church, and he declined to engage in politics.

His great love was Trinity Church, and that love was reciprocated by church and community. His great church interest outside Trinity was the Chicago Lutheran Theological Seminary. Dr. Wagenhals was a personal friend of Dr. William Alfred Passavant, founder of the Passavant Hospitals, Epileptic and Orphans' Homes throughout the Middle West. With the

help of Dr. Wagenhals and others he founded the Chicago Lutheran Theological Seminary for the training of an English-speaking ministry. Large numbers of Lutheran Scandinavian and German immigrants were coming into the Middle West, and their children would want English-speaking pastors. Dr. Passavant was the first president of the Seminary board. Dr. Wagenhals succeeded him in 1894 and served for twenty-five years!

The pastorate of Dr. Wagenhals was one of unbroken peace and progress. On the fiftieth anniversary of his pastorate the entire city did him honor. Because of increasing infirmities, in the spring of 1920 he asked for retirement from the congregation. His request was granted with the use of the parsonage for the rest of his life, and there he died on December 10, 1920. His successor, Pastor Krauss, at the funeral service held in a packed church where the Rev. Dr. Wagenhals had been pastor for fifty-two years, took for his text, Acts 10:38: ". . . who went about doing good . . . and God was with him."

IV.

THE PASTORATE OF THE REV. PAUL H. KRAUSS, 1920-1970

In the summer of 1920 Dr. Wagenhals suffered a slight stroke. During that summer of Dr. Wagenhals' illness, a young pastor, the Rev. Paul H. Krauss, preached as a substitute at Trinity Church. Pastor Krauss was the son of the Rev. Dr. Elmer F. Krauss, a minister-professor at Chicago Lutheran Seminary, a long-time friend of Dr. Wagenhals. When Dr. Wagenhals submitted his request for retirement, Rev. Krauss was unanimously called on July 26, 1920, to succeed him as pastor of the congregation.

After his ordination in 1915 Pastor Krauss had married Miss Helen Hitchcock, the daughter of a Congregational minister in Oak Park, Illinois. They had their first parish for three years at Mt. Zion Lutheran Church, Pittsburgh, Pennsylvania. Following a short tour of duty as a chaplain in the United States Navy in 1918-1919, Rev. Krauss served a year as secretary of University Student Work of the Board of Education of the United Lutheran Church in America.

Because of his obligation to the Board of Education, Pastor Krauss could not come until the first Sunday in November. This condition was approved by the congregation; Rev. and Mrs. Krauss arrived in Fort Wayne the last week of October in 1920, and he preached his first sermon as pastor on All Saints' Sunday, November 7, of that year. Dr. Wagenhals had been granted the use of the parsonage next to the church as long as he lived, and the Church Council provided a parsonage for the new pastor and his wife at 1917 Florida Drive into which they moved and where they lived until 1936. They adopted a baby daughter, baptized Constance Avery Krauss, December 20, 1925.

Dr. Krauss writes: "We arrived in Fort Wayne

Tuesday, October 27, 1920, and were received by members of the Church Council. In the process of getting settled, we were joyfully assisted by Mr. and Mrs. Charles Martin, Mr. and Mrs. Henry C. H. Hoffman, Mr. and Mrs. John Cook, and Mr. and Mrs. Russell Cook. The members of the Church Council in that period were Charles F. Pfeiffer, president; William A. Bohn, vice-president; J. W. Reynolds, secretary; George E. Becker, treasurer; John F. Bauerle, Arnold G. W. Curdes, Henry C. H. Hoffman, William H. Plogsterth, W. A. Sheets, Carl J. Suedhoff, and R. L. Wilkinson."

Of that period Dr. Krauss writes: "The congregation received us with open arms. We both had been raised in a parsonage and were accustomed to the spirit and life of the Church. A new spirit and life began to vitalize new activities. One little incident we always remembered with a chuckle. Mrs. Krauss had a very striking red hat, and 'Aunt Eliza' Rudisill (as we called her), then in her late 80's and a dear friend of both of us, once very diplomatically wondered to Mrs. Krauss 'whether that red hat was not a little too conspicuous for a pastor's wife?'" That was fifty years ago! Suppose those old-timers were to come back and see today's women's fashions!

In 1920 there was no young people's society other than the Trinity Circle, a group of business and professional women. One of the younger people confided to Mrs. Krauss with tears that they had not had a young people's society, whereupon she organized the Luther League for the young people, which has functioned effectively in its various parts for the last fifty years. The officers at the beginning were Raymond Bohn, president; Paul Weitzman, vice-president; Paul L. Stier and Mildred Pfeiffer, secretaries; Ralph W. Doctor, chairman, membership committee; Estella Sherbondy, chairman, social committee; and Minnie

Nessel, treasurer. Mrs. Krauss, assisted by Miss Esther Erickson, directed a pageant by the Luther League entitled, the STRIKING OF AMERICA'S HOUR, which was enthusiastically received.

Women's Work

The first women's society was organized in 1859 in the home of Mrs. John G. Maier and was first called the Mite Society. It was tireless in promoting rummage sales, teas, and congregational dinners to raise additional funds for the proposed new church of 1863. The Mite Society had for its first officers Mrs. Henry Rudisill, president; Mrs. John G. Maier, vice-president; Miss Amelia Rudisill, secretary; Mrs. Hannah Orff, treasurer.

Developing from the Mite Society, the Dorcas Society began in 1872, and is now one of the oldest women's church organizations in Fort Wayne. Its president for twenty-five years was Mrs. A. L. Griebel. A Twenty-fifth Anniversary Reception was given for Mrs. "Addie" Griebel in the church parlors. The newspapers of the day reported that the receiving line included Mrs. Griebel, Mrs. Theodore Wentz, Mrs. Phil Colerick, Mrs. Harry Eckels, and Mrs. George Swain. Serving at the coffee table were Mrs. Henry Colerick, Mrs. John Bostick, Mrs. E. F. Sites, Mrs. Elizabeth Dawson, Mrs. Charles Freese, and Mrs. William Hahn. An amusing item connected with the beginning of the Dorcas Society was the note that the dues were twenty-five cents a month, but men could belong "if they paid fifty cents per month." Also, members were fined twelve and one-half cents if they were absent from the meetings. In 1923 Mrs. Charles Martin organized the Get-Acquainted Circle for the purpose of visitation and larger friendship among the women of the church. Shortly thereafter, Mrs. Krauss

organized the first Women's Missionary Society to study and promote the cause of foreign missions.

Because there was a natural amount of friendly rivalry between these several women's groups, in 1927 Pastor Krauss suggested that all be united in a Women's Union, with the various interests represented by departments and the city divided into five sections for more intimate meetings. The General Meeting was held the first week of the month, and sectional meetings were held the third week of the month. This arrangement met with success under the fine leadership of many dedicated members. The Trinity Circle consisted of a business and professional women's department, meeting the third Friday evening of the month.

The Women's Union later changed its name, in response to a general approval of what was thought to be a fairer title, to the Women's Guild. The entire city was organized into circles instead of sections; for awhile there were sixteen such circles. The Women's Guild has rendered a very good service in the cultivation of inspirational and religious programs and the stimulation of the social activities of a large parish. To this present day it continues to function with great success, and its programs cover a wide range of religion and culture from far and wide.

Two other organizations have added to the strong women's programs of the parish, the Altar Guild and the Deaconesses. The Altar Guild was organized in 1925 to care for the chancel and altar paraments and the Communion Service equipment. Miss Minnie Nessel was the first chairman of this Guild, and Miss Jeanette Weiss, the present chairman, succeeded her. Also, there has functioned a group of women called the Deaconesses, who have taken baskets to the poor at Christmas and sent cards at Easter, and who have done much calling in the name of the

church. Their first leaders were Mrs. E. M. Van Buskirk, Mrs. John Klett, and Miss Elva Weller, who were followed by Miss Bessie Myers and Mrs. Avon Burk.

The Laymen's Deacon Legion

An old saying, "There are no laymen in the Lutheran Church!" carries great truth--all the followers of Christ, all the members united in the Spirit of Christ and constituting the Body of Christ are spiritually on the same basis. The ordained minister is one set aside by training for technical service. The bishop enjoys no greater spiritual value than the humblest worshipper in the pew--before God. That is why, in the 125 years of Trinity's "Planting the Church," a multitude of laymen and laywomen shared in the work of the congregation in the women's activities, in religious education, in ushering, in the musical ministries. Messrs. Henry J. Herbst, Erwin Manth, and F. Beach Hall had notably long records as head ushers.

The men of the church have had special areas of productive and proud activities, one of which is called the District Deacons. This is a unique group organized for special use in a large parish, possibly the first of its kind in American Protestantism. The entire community was divided into 287 districts, each with six to eight families. Each district was presided over by a deacon, who had been especially trained and, in an impressive service, sacredly set aside for this work.

The district deacon's functions are to call on the homes of the members, to contact them when special needs arise, or to help them whenever the occasion so requires, in the name of the congregation. Usually they conduct three formal visitations each year. On the last Sunday in September, they go out to

visit homes to urge return to regular faithful worship and to leave such literature about the program of the church as might be currently important. The second is usually the Sunday before Ash Wednesday, when district deacons bring to each home the Lenten program for the Holy Season and urge faithfulness throughout the forty days. The third visitation is just after Easter, at the beginning of the church's fiscal year; in Trinity's case, May 1, following up mailing information, they go out to receive pledge cards for the every member contributions for the support of the church and its missions. Each of these visitations was inaugurated with a solemn processional into the church and dedication to the specific purpose at hand. Recently, the deacon organization has been restructured with eighteen zone deacons and some 240 district deacons. In addition, small group training sessions are held throughout the year to aid the deacons in their ministry of listening, caring, and service.

"An Endless Line of Splendor"

The historic and memorable church building at Wayne and Clinton streets was now being crowded by increasing congregational activities and was crumbling. The following Committees were appointed to plan for the erection of a new church:

Building Committee

John B. Franke, Chairman	Miss Abbie Pfeiffer
Arnold G. W. Curdes	Miss Bertha Krudop
Adolph G. Foellinger	W. A. Bohn
G. H. Heine	E. L. Hobrock
Walter Heit	Carl J. Suedhoff
Henry J. Herbst	Theodore Wentz
Louis C. Steger	J. G. Thieme
Mrs. William Hahn	

The Pastor Ex officio



Building Committee and others at laying of cornerstone of new church June 29, 1924

Standing: 1 to r--C. R. Wermuth, contractor, J. B. Franke, Al C. Wermuth, Rev. Paul H. Krauss, Mrs. Wm. Hahn, W. A. Bohn, Miss Bertha Krudop, Arnold Curdes, Miss Abbie Pfeiffer, J. W. Reynolds, Geo. E. Becker, Gottlieb Heine, Adolph Foellinger, Nestor Fries, Marshall Comincavish.

Seated: 1 to r--E. C. Rurde, Miss Eliza Rudisill, Mrs. Carrie Heller, Mrs. Louise Bostick, Mrs. Sarah Wagner, Mrs. George Thompson, Mrs. E. F. Sites, Mrs. Eliza Ogle, Mrs. J. R. Meriwether.

Furnishings Committee

Miss Abbie Pfeiffer,	Mrs. J. M. Landenberger
Chairman	Mrs. E. H. Manth
Mrs. L. F. Eberbach	Mrs. Rose Maxwell
Miss Esther Erickson	Mrs. Charles Miller
Miss Vivian Erickson	Mrs. Charles F. Pfeiffer
Mrs. Wm. Hahn	Miss Caroline Pressler
Mrs. Paul Krauss	Mrs. H. C. Rockhill
Miss Bertha Krudop	Mrs. Theodore Wentz

A suitable site, 170 feet by 150 feet, was purchased on the southwest corner of Wayne and Ewing streets (the Henry C. Paul, Henry Bowerfind, Barry O'Connor, and Capron residence properties) "away from the noise and crowding of the business section and yet convenient to it." Bertram Goodhue, considered one of the greatest modern Gothic architects in America, drew the plans for the building, and construction began in March, 1924. Mr. Goodhue had been the architect for the West Point Military Academy Chapel, the Corcoran Art Gallery, Washington, D. C., St. Bartholomew's and St. Thomas Episcopal churches in New York; concurrently, while drawing the plans of Trinity Church, he was completing the plans for the Chapel of the University of Chicago, and the Capitol Building of the state of Nebraska.

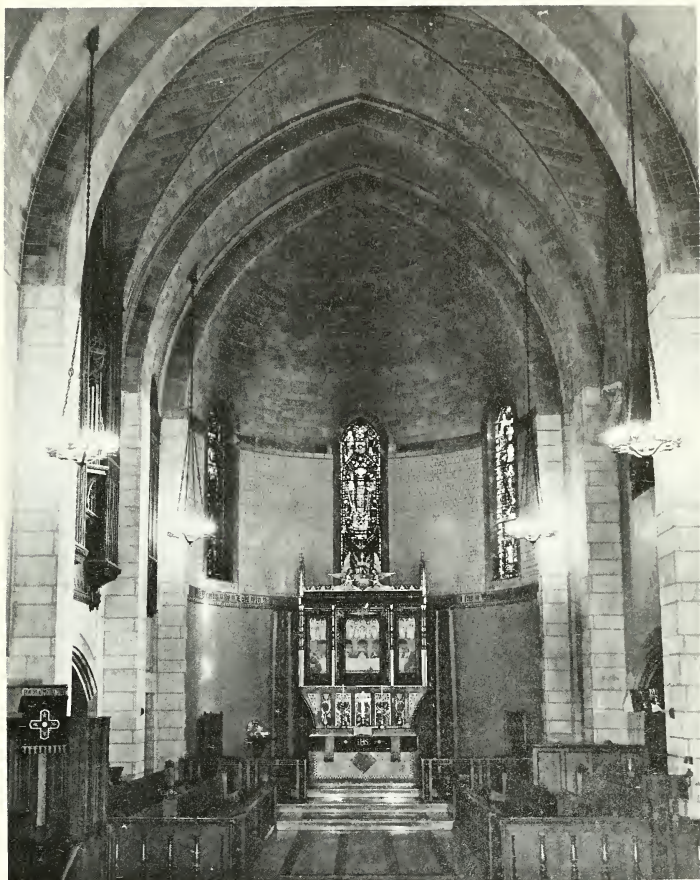
It is said that when the Cathedral of Chartres, on the plain of Beauce in France, was erected in the twelfth century, at a time when there was no great construction machinery, thousands of Christian believers harnessed themselves to great blocks of stone and pulled them from the quarries across the plains to the cathedral site, led by their troubadours and their jongleurs, singing their joy in a magnificent spiritual enterprise. It was somewhat in that spirit that the people of Trinity Church subscribed to the

building of their new temple of worship in 1923. (cf. MONT-SAINT-MICHEL AND CHARTRES by Henry Adams.)

The campaign to raise funds for the new church building met with encouraging success. The total amount pledged amounted to \$274,613, and to this was added \$165,000, a profit from the sale of the old church property at Wayne and Clinton streets to James Keenan. The sale was negotiated by a committee of the congregation, composed of J. B. Franke, O. G. Foellinger, and C. J. Suedhoff. The plans were let out to contractors for bidding; one of the present active members of the church, with his father, became contractor for the new building--A. C. Wermuth of C. R. Wermuth and Son.

With appropriate ceremonies, the cornerstone, inscribed "1924" was laid June 29, 1924. The cornerstone from the second church building at Wayne and Clinton streets, inscribed "Church of the Holy Trinity, built in 1863" was laid beside it. Two persons, Miss Eliza Rudisill and E. C. Rurode, were present at both the cornerstone laying in 1863 and at the cornerstone laying for the great new church at Wayne and Ewing streets in 1924. In addition, present on this occasion were some of the oldest members of the congregation: Mrs. William Hahn, Miss Abbie Pfeiffer, Mrs. Caroline Heller, Mrs. Louisa Bostick, Mrs. Sarah Singmaster Wagner, Mrs. Caroline Sites, Mrs. Georgia Meriwether, Mrs. George Thompson, Mrs. Eliza Ogle, and George Becker.

On December 13, 1925, beginning a week of elaborate ceremonies, the beautiful new church was dedicated by Pastor Krauss. The Rev. N. R. Melhorn, of Philadelphia, Pa., editor of the LUTHERAN, the Rev. Dr. E. F. Krauss, of the Chicago Seminary, the Rev. Dr. A. N. Hitchcock, father of Mrs. Paul Krauss, and local synodical and civic dignitaries



Chancel and Altar of Trinity Church

shared in the programs. In the dedication sermon the pastor pointed out that all the lines of its architecture point to the heavens and remind one of God. The spirit of the Gothic lifts the senses and the soul up to the contemplation of the Eternal.

Jean Untermeyer, in the SATURDAY REVIEW, describes it as follows:

Last summer I made my fourth visit to the Cathedral of Chartres and nearby bought a small stereoscope with exquisitely detailed pictures of that incomparable structure. Before giving the fascinating toy to the young girl for whom it was intended, I showed the pictures to one of the men in my family, who remarked with something like an exalted sigh: "Here everything goes upward." It struck me then that this simple, heart-felt exclamation epitomized the spirit of Gothic as truly, if not as richly, as volumes might do.

That is, and always should be, the spirit of the Christian endeavor. That is, and always should be, the spirit of Trinity Church, offering its worship, its work, and its wealth to the "Planting of the Church" to turn the thoughts of men upward to God.

A great pipe organ, a carved oak organ screen by the Oberammergau wood carvers of the American Seating Company, the altar with its triptych mural painting of the Last Supper, the work of a New York artist, and the carved oak pulpit with the inscription, "Predicare Xristum crucifixu" (in abbreviated Medieval half-Latin, half-Greek, meaning "to preach Christ crucified") copied from the pulpit of the historic St. Clement Danes Church in the Strand, London, England--all these represent memorial gifts, but the entire building is replete with memorials, generous and beautiful. The Parish House assembly room is Wag-



Stone Baptismal Font

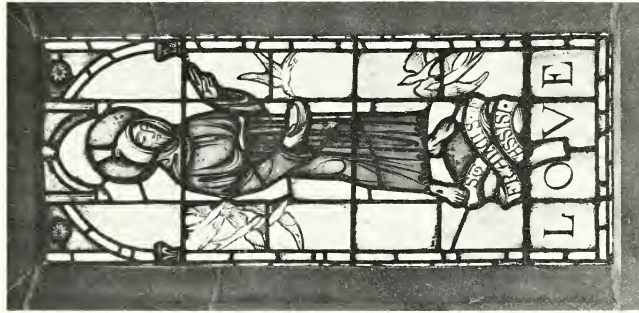
enhals Memorial Hall. The new Parish House included Sunday School rooms, assembly halls, music rooms, and the kitchen. All of the memorials are perpetuated in parchment scrolls framed in the narthex of the church. The entire operation would have been impossible without the enthusiastic co-operation of a dedicated, strong, and able congregation of Christian people.

The total cost, including stained glass windows, pipe organ, and furnishings, amounted to about \$645,000. At the time of the dedication, there remained an indebtedness of a mortgage on the new church building in the amount of \$150,000 at 5 1/2 percent interest, requiring payments of both interest and principal every six months. These were promptly paid, right through the Great Depression, until in 1937 the mortgage had been reduced to \$99,000. It was then renewed, and in 1943 was entirely paid off, and the mortgage was burned at the Annual Congregational Meeting on May 17, 1943.

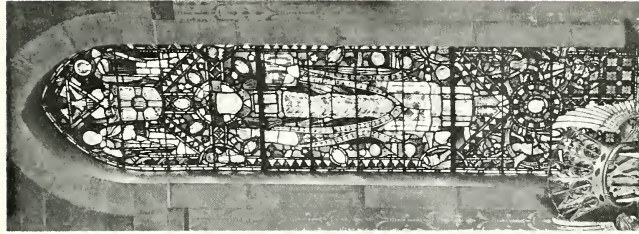
The Religious Education Program

"Let the little children come unto me."

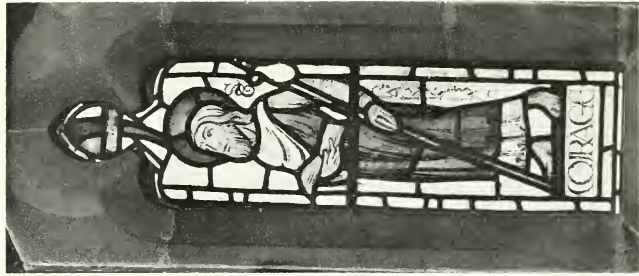
A religious education program for Trinity Church early developed strength under the leadership of such members as Miss Katherine Shuman (now Mrs. Harvuot), Louis C. Steger, Dr. Harry W. Cook, Robert Koerber, Jr., Walter O. Mänge, Mrs. A. E. Askerberg, Miss Esther Erickson, Harry Haller, Harold Heine, Luther Keil, Paul Seitz, and Mrs. Paul Krauss, and later under its long-time director of religious education, Miss Mary Brimmer. Miss Brimmer produced a number of notable pageants and published a textbook entitled, IN THE DAYS OF THY YOUTH for catechetical instruction; one hundred thousand are in use throughout the Lutheran Church in



Narthex Window



Central Apse Window



Narthex Window

America. She also conducted a Weekday School of Religious Education, assisted by Mrs. Martha Colerick, Mrs. Addie Kampe, and Mrs. Alice Klinefelter.

A popular contribution of Trinity Church to the community has been an unbroken series of baccalaureate services for the senior graduating classes of the Fort Wayne high schools for forty-five years, running from 1922 until they were discontinued in 1967. The speaker was chosen by the high school graduating classes every year for such services, which were marked by distinguished processionalists of the choirs, the graduating class, the principals, and class advisors. In the case of large classes, services were held in the high school auditorium or the Shrine Auditorium.

Another stimulating activity in the area of religious education was called Church Nights, a series of some four to seven congregational dinners throughout the year, for the purpose of congregational get togethers, friendship, and inspiration. Notable speakers were engaged, such as Dr. Andrew Cordier of the United Nations and Columbia University, Professor Paul Kauper, University of Michigan Law School, and Karl Detzer of Leland, Michigan, son of the congregation, and roving editor of the READER'S DIGEST.

In 1968 an Adult Education Committee was formed as a resource and enabling group for spiritual growth opportunities. The Committee has fostered a variety of retreats, Bible study and prayer groups, seminars, film series, social issue confrontations, Church Nights, and family life seminars.

One Hundredth Anniversary Celebration Beginning a Second Century of Service

Trinity congregation celebrated its One Hundredth Anniversary on Sunday, April 28, 1946, with the Rev. Dr. Franklin Clark Fry, president of the United Lutheran Church in America preaching at the church in the morning and speaking at a community rally in the Shrine Auditorium on that Sunday afternoon at four o'clock. As a part of the celebration, a Centennial Anniversary Pageant was written and presented at the Church Night Dinner by Miss Mary Brimmer, assisted by Mrs. E. G. Kampe, Mrs. Charles Klinefelter, Mrs. Phil Colerick, Mrs. Victor Miller, and Mrs. Erwin Manth. An anniversary hymn, composed by Miss Charlotte Eberbach and Miss Suzanne Bowerfind, was sung at the dinner to the tune of "Mine eyes have seen the glory of the coming of the Lord."

The committee in charge of the Anniversary Service included: Mr. and Mrs. Robert Koerber, Jr., Mr. and Mrs. W. T. Plogsterth, Mr. and Mrs. Ralph W. Doctor, Mr. and Mrs. Louis C. Rastetter, and Miss Venette Sites. The Executive Committee for the One Hundredth Anniversary Celebration was composed of Clarence L. Schust, Miss Esther Erickson, Henry J. Herbst, Mrs. Paul H. Krauss, Mrs. Erwin H. Manth, Mrs. Ross Strodel, and Carl J. Suedhoff.

As the congregation approached this One Hundredth Anniversary, in order to provide for the obvious new equipment for religious education that the crowded conditions indicated would be required, the congregation decided that a memorial fund of \$100,000, "\$1,000 for each year of its history," should be raised. The congregation voted that one-third of the amount should be set aside for missionary purposes and that the balance should serve as a nest egg for a

new educational building and chapel. The amount raised for this Anniversary Fund actually overflowed to the amount of \$143,000, of which \$33,000 was contributed to "missions," notably local mission churches in the Fort Wayne area, such as Our Saviour's, Faith Lutheran, and St. James Lutheran in New Haven. Out of the balance, the Capron apartment next to the church and the Lombard residence on the corner of Fairfield Avenue and West Wayne Street were purchased, completing the entire block on Wayne Street from Ewing Street to Fairfield Avenue.

The Parish House building on the east end of the block was already overcrowded, and more room, particularly for the work of the Sunday School and Christian Education, was absolutely necessary. It was voted at the congregational meeting in 1952 to proceed with the erection of a new Educational Building, Children's Chapel, Cloister Garden, and Little Theater, continuing the buildings west to Fairfield Avenue.

The Executive Building Committee was composed of Executive Committee Chairman Carl J. Suedhoff, Canvass General Chairman Victor V. Miller, H. Leslie Popp, and Clarence L. Schust. The Canvass Committee for raising funds was composed of Canvass Chairman V. V. Miller, Special Gifts Chairman C. L. Schust, Team Organization Chairman Carl H. Pierson, H. L. Popp, Carl A. Seibel, Herbert E. Weil, Theodore F. Hagerman, Dr. William R. Clark, Erwin H. Manth, Edward W. Young, and Alfred C. Wermuth. The General School Building Committee on planning and equipment was composed of Mrs. Frank J. Antibus, Robert I. Benninghoff, Miss Ruth Bittler, Mrs. William F. Borgmann, Miss Mary E. Brimmer, Miss Ophelia Graeff, Harold L. Heine, Floyd R. Neff, C. H. Pierson, Paul W. Seitz, and E. A. Steinhauser.

Worthy of note is the fact that Carl J. Suedhoff,

who was one of the members of the original building committee for the new church, and frequently a councilman, also was the general chairman of the Executive Building Committee for the new Educational Building, Cloister, and Chapel. It is also worthy of note, in this congregation of long pastorates and long laymen's service, that George E. Becker served on the Church Council for forty years and for twenty-eight years of that time also served as treasurer. In addition, Paul A. Boettcher served faithfully for thirty-two years as our chief sexton and retired in 1968.



Dr. Krauss at controls of bulldozer

A captivating feature connected with the new unit was the ground breaking by the children of the Sunday School. Each had been given a little shovel by Carl H. Pierson, member of the Church Council, inscribed, "Ground breaking for Trinity English Lutheran Chapel and Youth Center, April 11, 1954." Led by a band, the cross, and banners, the Sunday

School marched on that sunny Sunday morning with their little shovels from Ewing Street up Wayne Street to the Fairfield Avenue corner lot. Melvin H. Heckman and Howard W. Orr were the marshals in charge of this inspiring parade. The ritual for ground breaking services was read, and at the proper moment, all the children as well as their parents dug into the ground and started the excavation for the new enterprise. The little shovels used at the ground breaking are kept as cherished souvenirs by members of the parish who were present at that historic occasion. The Rev. Dr. Joseph Sittler, professor of theology at the University of Chicago, was the preacher of that day of great rejoicing. Daniel I. Weikel, excavating contractor, and member of Trinity Church, as his donation to the enterprise contributed all the excavating. He began the work on the next day and photographed Dr. Krauss in his clerical garments, sitting at the controls of a very large bulldozing machine, beginning to turn over the earth for the new addition!

Designed to provide for the Christian education of the parish's increasing child population, the new Church School building included a Lullaby Room, Toddler's Room or Nursery, ten modern classrooms, an Audio-Visual Theater designed for pageantry and dramatics, a Scout and Game Room, a Teachers' Room, and offices for the Dean of Religious Education and for the Director of Religious Drama. A communications system between the Dean's office and the classrooms is also used to carry church, chapel, and assembly hall programs to all other areas.

Cloisters on either side of the Chapel Garden, located in the open court formed by the church and educational wing, each of the four corners marked by inspirational messages on Vision, Confession, Power, and Dedication, make the Garden a retreat of beauty for meditation and prayer.

All the children of the Church School are trained in the liturgy and worship of the Christian Faith by taking part in the Children's Chapel services. The Audio-Visual Theater presents religious truth through dramatics, pageantry, and motion pictures. This program has been developed by our Director of Religious Drama, Mrs. Frank J. Antibus, possibly the first full-time leader in such an office in the Lutheran Church in America. She is assisted by Mrs. George A. Finkbeiner and Raymond N. Seaman. The staff pastor in general charge of religious education for the past fourteen years has been the Rev. John E. Sjaugen.



Cornerstone laying--Children's Chapel

This new addition was dedicated September 16, 1956. The sermon was preached by the Rev. Dr. Charles B. Foelsch, then president of the Pacific Lutheran Theological Seminary. The total cost of these new improvements amounted to \$600,000.

All of the rooms and parlors were memorials

by generous givers. The Children's Chapel, seating 150 people with the gallery, is especially distinguished by its chancel mural painting CHRIST AND THE CHILDREN OF MEN, a memorial to Thomas Lau Suedhoff, a soldier son of the congregation, who was killed in the Second World War.

Trinity Church, with its impressive block of buildings facing Wayne Street from Ewing Street to Fairfield Avenue, together with the brilliant new Public Library, the impressive new First Presbyterian Church, the Young Women's Christian Association, Chamber of Commerce, the Scottish Rite Cathedral and Auditorium, Plymouth Congregational Church, Trinity Episcopal Church, St. Joseph's Hospital, Christ Cathedral, the Catholic Social Service Center with St. Paul's Catholic Church, and St. John's United Church of Christ, constitute a striking grouping of civic, religious, and community service buildings, convenient to and gracing the heart of downtown Fort Wayne. How the eyes of Chief Richardville, General Wayne, Father Badin, Rev. McCoy, Colonel Ewing, Henry Rudisill, Samuel Hanna, Allen Hamilton, and the rest of the pioneers would open wide at the sight!

"A Lamp of Burnished Gold"
Missions and Benevolences

Bishop William Walsham How in one of his
great hymns prays

O make thy Church, dear Saviour,
A lamp of burnished gold,
To bear before the nations
Thy true light, as of old.

Trinity Church, through its benevolent giving to the Church at large, has taken an active part in "Planting



Children's Chapel with mural painting

CHRIST AND THE CHILDREN OF MEN

the Church" and shining the light of the Gospel around the world, not only paying its annual synodical apportionment, but also "going the second mile" in the support of its own extensive missionary and educational programs.

The special missionary interest of the church was stimulated by a women's society organized March 2, 1921, at the suggestion of Mrs. Paul Krauss, and called the Ellen Hamilton Wagenhals Missionary Society. This society gave special support to an Arabian Lutheran girl, Katie Ghawi, seventeen-year-old daughter of the Lutheran building superintendent of the Jerusalem Young Men's Christian Association. The society provided for her education at the Lankenau Training School in Philadelphia. She then returned to Jerusalem for Christian service.

The Sunday School "adopted" a missionary in the person of the Rev. Luther A. Gotwald. When he returned to Trinity Church on furlough, the Sunday School gave him a handsome station wagon to use in his missionary journeys in his district in Guntur, India, which was presented officially by the Sunday School Superintendent, Robert Koerber, Jr., in the presence of the whole Sunday School gathered at the Wayne Street entrance of the church, June 22, 1930.

Other missionaries supported by the congregation were the Rev. Herbert Kleiner, who succeeded Missionary Gotwald, and two medical doctors, Dr. Earl Reber and Dr. E. A. Lape, both of whom served in the Phoebe Hospital, Monrovia, Liberia, Africa. The Charlotte B. Sites Hospital and Rest Home at Odarevu in India, the Phoebe Hospital in Liberia, Africa, and a fund for Christian Youth Camps in Japan, directed originally by Missionary James Scherer, also constitute a part of Trinity's far-flung foreign missionary service.

It already has been noted that Trinity Church

has contributed generously to theological education. Dr. Wagenhals was president and one of the founders of the Chicago Theological Seminary; John B. Franke, president of and member of the board of that institution; as was also G. H. Heine, H. Leslie Popp, and Frederick Pfeiffer. Dr. Krauss came from that seminary where his father was a professor of New Testament Greek for forty-four years. Members of Trinity Church endowed professorships to the seminary as follows:

The Mark Singleton Professorship

The Sophie and Abbie Pfeiffer Professorship of New Testament Exegesis

The Mr. and Mrs. John Bohn Franke Professorship of the English Bible (The Frankes also contributed the Wagenhals Administration Building in the name of their daughter Lucille Franke)

Trinity Church has also contributed substantially to the support of the first Lutheran seminary on the Pacific Coast, the Pacific Lutheran Theological Seminary in San Francisco, California. The Misses Mabel and Venette Sites helped to erect a chapel in honor of Dr. and Mrs. Paul H. Krauss and the Rev. Dr. Charles B. Foelsch, its first president. Other members of Trinity have also contributed to this new missionary institution.

Through the Church at large, in addition to its support of the seminary, Trinity's benevolences have included Wittenberg University, Mulberry Home, Oesterlen Orphans' Home, and the missionary program of the Lutheran Church in America. In Fort Wayne it has been a supporter of the Associated Churches, the Lutheran Social Services, the Lutheran Hospital, and Lutheran Homes, Inc.

Early in 1968, Trinity Church entered into a joint ministry with First Presbyterian Church in providing a weekday program for neighborhood children.

Known as the West Central Neighborhood Committee, this group has now grown to include Emmanuel Lutheran Church, First Wayne Street Methodist Church, Plymouth Congregational Church, St. John's United Church of Christ, Trinity Episcopal Church, and the Young Women's Christian Association. Together these organizations seek to spread the love and concern of the Gospel through the Craft Club program, the Tutoring Program, the Aulton Coffee House, the West Central Information Center, the Senior Citizens Center, and the Summer Camp Program. In these ways, and in many other ways, the life and work of Trinity Church, beginning at home, has been planted to the ends of the earth.

Youth Work "No Generation Gap?"

Trinity Church over the years has numbered from two hundred to three hundred young people of high school and college age annually. From 1930 to 1970, every year confirmation classes alone have numbered from thirty-six to eighty eighth graders. They then advance into the young people's societies called Trinity Leaders, Luther League, and Young Adults, with devotional programs, social activities, spiritual retreats, and excursions to the Synod Youth Camps of the Indiana Synod. The High School Choir and Youth Choir also have been centers of spiritual and cultural education. In 1958 Pastor Frazier organized the Order of St. John, a group of confirmed high school boys, now numbering sixty-two, who serve at the altar as acolytes, crucifers, and communion assistants and meet regularly for pertinent discussion and service projects. Several women today remember with pleasure their affiliation as young girls in a society called the Iota Sigma, for friendship, service

projects, and religious study, under the leadership of Miss Mary Brimmer.

A Friday evening program begun in 1958 for seventh and eighth graders and later for eighth and ninth graders has continued as a popular community recreational program; hundreds of young people attend, representing almost every denomination and area in Fort Wayne.

For the past ten years the key ministries for young people have been service projects, spiritual retreats, small group discussions, and special conferences. The Lutheran Church in America, the Lutheran Church--Missouri Synod, and the American Lutheran Church also promote a synodical basketball league in which the young men of Trinity participate. These activities were under the leadership of the youth pastors, primarily Pastor Frazier for eleven years, and now Pastor Pierson. Under this leadership the youth are an active and happy part of the Family of God.

Sons of Trinity Who Entered the Gospel Ministry

Trinity Church numbers these sons of the parish who have entered the ministry:

Rev. Robert A. Davis
Rev. Alan C. Doctor
Rev. Donald E. Elder
Rev. James S. Ford
Rev. Ernest E. Habig
Rev. John P. Hartzell
Rev. Raymond A. Heine
Rev. Robert H. Heine (deceased)
Rev. Charles W. Hoemig
Rev. Paul L. Keil

Rev. Arnold O. Pierson
Rev. Christopher H. Rendleman
Rev. Toby A. Rendleman
Rev. James A. Scherer
Rev. H. Eugene Templar
Rev. Robert L. Whitenack
Rev. Richard G. Whonsetler
Rev. Robert A. Young

Two Endowment Funds, one for the education of young men for the Christian ministry, and the other to encourage able young men to consider the Christian ministry, have been established by the late William C. Moellering, and by Mr. and Mrs. Charles N. Hoemig.

Staff Pastors

Over the years Trinity Church has been blessed with a fine succession of associate and assistant pastors, in the following order:

Rev. Walter O. Oberholtzer
Rev. Karl G. Peterson
Rev. Henry V. Kahlenberg
Rev. Robert A. Boettger
Rev. O. Garfield Beckstrand
Rev. Raymond A. Heine
Rev. L. David Miller
Rev. James A. Scherer
Rev. Gideon E. Wick
Rev. Ralph Ryberg

Each served from one to three years, approximately. In 1956 Rev. Richard G. Frazier and Rev. John E. Sjaugen were called as staff pastors, followed by Rev. Robert A. Young, then by Rev. Arnold O. Pierson and Rev. J. Richard Hunt.

"Trinity Moves Forward"

In 1962 four synods of the Lutheran Church in America voted to combine their theological seminaries on a campus adjacent to the University of Chicago. At Trinity the pipe organ needed so much repair that the builders decided it would be an economy to install a new one. In addition, the Indiana Synod needed camping facilities for its young people.

Therefore, Trinity undertook a campaign for a period of three years, 1964-1966, entitled "Trinity Moves Forward." One hundred thousand dollars was contributed for theological education, \$15,000 for Christian camping, and \$105,000 for a new pipe organ. Paul W. Seitz was chairman of this successful campaign, assisted by Frederick J. Pfeiffer, H. Leslie Popp, C. V. Sorenson, Theodore F. Hagerman, and Carl H. Pierson. The Music Committee, planning for the new organ, was led by Willard T. Plogsterth, Donald H. Walker, Robert I. Benninghoff, and Paul W. Sutter. The undertaking also met with characteristic blessing, and the amounts were allocated as indicated. A great new pipe organ was built by the original builders, the Aeolian-Skinner Company, and was dedicated with festive services on October 16, 1966.

"To whom much hath been given . . ."

Over a period of forty years, a series of successful campaigns have been completed to provide funds for the Church, Parish House, Educational Building, Chapel, and Cloister Garden. These, with their organs, stained glass windows, furniture and equipment, represent a total investment of approximately two million dollars. The worship centers are uplifting in their message; the educational equipment is the finest to be obtained; and the social parlors are at-

tractively beautiful--altogether a magnificent plant for the service of God. These campaigns do not include the annual missionary and current expense budgets of the congregation. The hosts of men and women who have shared in these campaigns have indeed "fought the good fight"!

A beautiful brochure entitled, A HALLELUJAH IN STONE, enriched with fine photographs of the church, describing its architecture and equipment, was printed as a memorial gift to the congregation by Mrs. James W. Mahuren in memory of her husband. It is a most attractive record of the art, the beauty, and the ideals of Trinity Church, and a copy was distributed to each of the members of the congregation.

Dr. Krauss himself is the author of two books used in the parish school program of the Lutheran Church in America: LAMP OF BURNISHED GOLD and GOODLY FELLOWSHIP. Both describe the Church, its origins, its nature, and its purposes.

"A Joyful Noise Unto the Lord"

It is probable that more religious truth is communicated by the power of music, the great hymns and great anthems of the Church, than by sermons! The melodies of the hymns and the anthems become a part of the personality of the worshipping people when many words of the preacher are forgotten. From the foundation of the world we read, "The morning stars sang together, and all the sons of God shouted for joy" (Job 38:7), as they praised the Love, the Goodness, and the Glory of God in the universe. Here again, Trinity Church has stressed the power of song in the service of God.

In the pastorate of Dr. Wagenhals, a choir, at first located in the balcony with the pipe organ in the rear of the church, had led the music worship of the

congregation. That group included Miss Estella McClellan (later Mrs. Ralph W. Dick), Miss Hadjie Dawson, Hugh Keegan, Miss Josephine Hohman, Miss Emma Rurode, and Miss Katherine Shuman. Willis D. Maier was organist from 1864 to 1885, and Frederick Foellinger was choirmaster from 1864 to 1878. During a time of extensive renovation, which included the installation of a new boiler and heating equipment, a new organ was located at the front of the church on the east of the pulpit, and the choir benches were placed adjacent thereto. For a short time a boys' choir was conducted by Fred Church.

In 1921 a mixed choir of men and women, succeeding the boys' choir, was led by Harry Krimmel, who was choirmaster-organist until 1929. Four members of that mixed choir were Mr. and Mrs. Donald M. Eckels and Mr. and Mrs. Louis A. Schwan, who sang continuously in the senior choirs of Trinity Church for forty-five years. In the new church at Wayne and Ewing streets with its fine pipe organ, Mr. Krimmel developed not only an adult choir to occupy the forty-eight seats of the chancel choir stalls but also a youth choir. During these periods he was ably assisted by Ralph W. Doctor at the organ. When Mr. Krimmel left to become business manager of the Westminster Choir School at Princeton, New Jersey, he was succeeded by Mark Bills as choirmaster; Ralph Doctor continued as organist and as choir director until the coming of a full-time choirmaster-organist. Mr. Doctor's service in the musical ministry covered a period of twenty-four years. Mr. Bills, who, curiously enough in the light of his musical interest, was athletic director at North Side High School, remained as music director until 1934, when he entered the University of Michigan for advance work in educational administration and music. He was followed by Miss Florence Lang for a short period, D. Oswald Jones,

musical supervisor of the Fort Wayne Public Schools, and Varner Chance.

In 1942 the Music Committee called H. Eugene Casselman as full-time director of music; he served until 1944, and Ralph Doctor continued as organist. During this period additional choirs developed, not only of adults but of high school young people and of little children. The large number and size of choral groups necessitated the services of a full-time choir-master-organist. In 1946 the first such professional was called in the person of the Rev. L. David Miller. He later became dean of the Music School at Wittenberg University.

On July 6, 1952, Richard A. Carlson, a graduate of Indiana University Music School, who received his master's degree of Sacred Music at the Music School of Union Theological Seminary, was called to be choirmaster-organist. He has led a growing musical ministry over the past eighteen years. Trinity now has an adult choir of forty-five voices, a choir of junior and senior high school girls of forty voices, and a children's choir of fifty voices. There have been additional groups of folk singers, men's and women's choirs, etc., which have given musical expression to the religious inspiration of the people of the parish. The life of Trinity parish has illustrated, indeed, the spirit of Timothy Dwight's hymn:

Beyond my highest joy,
I prize her heavenly ways,
Her sweet communion, solemn vows,
Her hymns of love and praise.

For thirty years Miss Evelyn Hinton has been choir mother, in charge of robes. She is also the originator of the winsome practice of giving baptismal napkins, fair linen napkins embroidered with a gold

cross by Mrs. Paul Bolyard, which are presented to the parents of newly baptized babies by the pastor. A special endowment for the support and promotion of the musical ministries of Trinity Church has been made by Mr. and Mrs. Harry A. Neff.

Eminent Lay Leadership In the National Life
of Lutheranism From Trinity Church
"Pillars in the Temple of God"

John B. Franke, treasurer of the General Council, 1918-1922, member and president of the Board of Chicago Lutheran Theological Seminary for many years, member of the Board of English Home Missions of the U.L.C.A.

Walter O. Menge, member of the Board of Pensions of the U.L.C.A. for several terms, and of the Executive Board of the U.L.C.A. for one term.

Clarence L. Schust, member of the Board of Home Missions for twelve years (maximum terms of service permitted), chairman of its Church Extension Division, and of the Executive Committee of the Board of Home Missions.

Gottlieb H. Heine, member of the Board of Chicago Lutheran Theological Seminary.

H. Leslie Popp, Sr., member of the Board of Chicago Lutheran Theological Seminary of the Lutheran Church in America, also member of the National Commission on Apportionment of the U.L.C.A.

C. V. Sorenson, member of National Commission on Apportionment of the U.L.C.A. and the L.C.A. Foundation.

Frederick J. Pfeiffer, member of the Board of Lutheran Theological Seminary at Chicago.

Dr. Krauss Retires

On July 23, 1963, Helen Hitchcock Krauss, wife and beloved fellow-worker with Dr. Krauss in the program of the parish and community for forty-three years, died after a long illness. In 1965, Dr. Krauss married a former high school classmate, Mary Adams Winter, of Lake Forest, Illinois, who also has entered actively in the life and love of the parish.

At the congregational meeting in May, 1967, Dr. Krauss presented a request for retirement, "to make room for younger and more energetic leadership in so great a program." The request had been previously rejected five years before by the congregation. The request was now reluctantly granted, and Dr. Krauss was elected pastor emeritus.

On the occasion of Dr. Krauss' retirement as senior pastor of the congregation, the congregation as a whole set aside and dedicated the Chapel as follows:

KRAUSS MEMORIAL CHAPEL

Consecrated to the worship of Jesus Christ
and by an act of the congregation dedicated
on November 5, 1967, to the perpetual remembrance
of

Helen Hitchcock Krauss
1888-1963

and

the Rev. Paul Hartzell Krauss, D.D.
for 47 years, 1920-1967,
the faithful and beloved pastor of Trinity Church
in
appreciation of their loving and able service

On November 8, 1970, commemorating the
Fiftieth Anniversary of the first service that Dr.

Krauss presided over as pastor, a service of celebration was prepared under the leadership of Pastor Frazier for the church and community, marking this Golden Jubilee of Dr. Krauss as pastor and pastor emeritus. Two overflowing services were held, and the sermon was on the same theme as Dr. Krauss had used on November 7, 1920, "What is the Church, and what is it for?" This sermon was printed by the church, and a copy was sent to every member. There were newspaper headline stories, and letters of congratulation were received from President Nixon, Governor Whitcomb of Indiana, and Mayor Zeis of Fort Wayne; a host of greetings and congratulations was extended by members and friends in the community and across the country.

The following was printed in the November 8, 1970, BULLETIN and partially summarizes Dr. Krauss' ministry in Trinity Church:

THANK YOU, DR. KRAUSS!

Thank you! How inadequate are those words to express the heartfelt appreciation of a great body of people. Yet, we say . . .

THANK YOU for the investment of fifty years of your life with the congregation of Trinity Church.

THANK YOU for your pastoral heart, vital preaching, distinguished leadership, and sense of humor.

THANK YOU for the guiding hand in the direction of this magnificent Gothic church that speaks to every worshipper and passerby of the glow of glory.

THANK YOU for your example through which God led eighteen sons of Trinity Church into the Gospel Ministry.

THANK YOU for a ministry that always placed the people of Trinity Church first, although you ably

served the Chicago Lutheran Seminary, the Executive Board of our national church and its Boards of Theological and Higher Education, the Joint Commission on Lutheran Unity that brought into being the Lutheran Church in America, and innumerable church and community endeavors.

THANK YOU for your ministry of presence through marriages, funerals, administering the sacraments, and during crises.

THANK YOU for the gift to thousands of people across the years of a vivid picture of the One who is "the Way, the Truth, and the Life."

THANK YOU for the countless personal meanings and ministrations beyond the power of our voices and pens to express.

THANK YOU! HAPPY ANNIVERSARY! AND GOD'S BLESSING TO YOU AND YOURS IN ALL THE YEARS TO COME!

Among the many Fort Wayne community endeavors and committees served by Dr. Krauss, he helped to organize the Community Chest, the forerunner of the United Community Services, and the Associated Churches of Fort Wayne.

The Dean of Education in the University of Michigan once asked Dr. Krauss, at a social gathering in Ann Arbor, whether he knew what the two tests of a successful ministry were; then, humorously but with kindness, since he was an elder in the Presbyterian Church himself, the dean said they were "to fill the pews and balance the budget!" He knew and I knew that this was partly in fun. Certainly they are some test. The ultimate tests are the quality of the spirit, the kind of morals, the capacity for Christian service that is generated by the life of the church in its members and in its community.



Rev. Richard G. Frazier

THE PASTORATE OF THE
REV. RICHARD E. FRAZIER, 1967-

The Rev. Richard G. Frazier, a native of Zanesville, Ohio, and a graduate of Wittenberg University and Hamma School of Theology, who had served successfully as staff pastor at Trinity for eleven years, primarily in the areas of youth work from June, 1956, was thereupon called as senior pastor. On October 1, 1966, he married Miss Sally Stockwell, of Birmingham, Michigan, a graduate of the University of Michigan and a teacher in the nursing school of that university. They have two children, Anne Elizabeth and Katherine Ruth. With wisdom, diligence, and energy he has given excellent leadership in effective preaching, in strong administration, in pastoral ministries, and in personal service.

The staff was enlarged to meet the demands of a growing parish and includes the veteran Rev. John E. Sjaugen; the Rev. J. Richard Hunt; and the Rev. Arnold O. Pierson; Richard A. Carlson, organist-choirmaster; Miss Judith K. Scholz, assistant organist; Donald H. Walker, business administrator; William H. Schwartz, parish visitor; and Mrs. Frank J. Antibus, director of drama.

The chief priority of the present staff is a continuation of the concepts that brought Trinity Church into being under Henry Rudisill and marked its ministry across the years, "to allow the heritage of our faith to speak to the contemporary situation and needs of people, and to provide opportunities for growth in both the heritage of faith and the contemporary issues." The mode has been through a variety of worship, study, and mission ministries, expanded adult education and community services, team ministry concepts, and goals and needs of the parish for the 70's.

The congregation has responded as always to the challenge of new horizons. A 125th Anniversary stewardship venture is under way for necessary major building repairs and improvements--the buildings in some cases are now forty-five years old--and for current support and benevolence and missionary programs. During May, 1971, there will be a variety of celebration events.

The Continuing Challenge

In this troubled world of "rending veils and falling skies," only the power of a great religious faith can help us. The saving strength in the life of a nation is its religious faith. The saving strength in the life of Fort Wayne, the "City of Churches," is the religious vision and challenge of its temples and churches.

There is an old story from the life of Michelangelo to the effect that, just after he had finished his sculpture of David, he brought an older friend and artist to criticize this now world-famous masterpiece in stone. The friend looked in silent awe and admiration at this vibrant figure of life and beauty. Then, raising his right hand in salute, he gave it the ultimate praise "Now--March!"

To Trinity Church, with its story of 125 years of service, and to all churches and temples everywhere which plant the Word of God, in a world today in so sore need of that Word, comes the command: "Now--March!" to work at the continuing task of the Lord, that His Kingdom of Peace may come, His Will be done, so that, in the words of the Old Testament Prophet,

the earth may be filled with the knowledge of the glory of the Lord, as the waters cover the sea! (Hab. 2:14)



INDIANA COLLECTION





HECKMAN
BINDERY INC.



APR 94

Sound-To-Pleas® N. MANCHESTER,
INDIANA 46962

